The
# UNITARIAN MONTHLY

No. 176 (Vol. XV.—5.) MAY, 1918. ONE PENNY

## Man and the Bible.

MAN is greater than the Bible. That is one ray out of the sun—one drop from the infinite ocean. . . . The Bible is made for man, not man for the Bible. Its truths are as old as creation, repeated more or less purely in every tongue. Let its errors and absurdities no longer be forced on the pious mind, but perish for ever; let the Word of God come through Conscience, Reason and Holy Feeling, as light through the windows of morning. Worship with so master but God, no creed but Truth, no service but Love, and and we have nothing to fear,

—THEODORE PARKER.

M.B.

# Notes and News,

The Whit-week anniversary arrangements of the British and Foreign Unitarian Association include Rev. A. W. Fox, M.A., as the preacher; special speakers, Revs. Dr. J. E. Carpenter, Bernard J. Snell, M.A., B.Sc., Henry Gow, B.A., and Mr. R. M. Montgomery, K.C., with Mr. G. C. Montefiore as Essex Hall Lecturer. Mr. Richard Holt, M.P., is to be the new President (for particulars see back page advt.).

There are about thirty Unitarian pulpits vacant, and only about a dozen ministers available to fill them—a shortage of 18.

MINISTERIAL CHANGES: Rev. Gardner Preston commenced his ministry at Acton, April 7th; Rev. A. Lancaster at Tavistock resigns next July; Rev. J. B. Robinson has been welcomed at Hapton; Rev. A. Leslie Smith has concluded his ministry at Belper, and received farewell presentation; Rev. H. Dawtrey has been welcomed at Aberdeen; Rev. Lawrence Redfern began his ministry at Ullet Road, Liverpool, April 7th, and received farewell presentation on leaving Norwich; Rev. H. W. Stephenson, B.A., has been welcomed to the work of Stamford Street Chapel and Blackfriars Mission, London; Rev. M. B. Skelland, of Glasgow, has accepted appointment to York; Rev. Thos. Paxton, of Bradford, has accepted invitation to Scarborough.

DEATHS: Mrs. E. F. Lewin, York, March 16—76; Mrs. J. H. Poynting, Lyndhurst, Hants, March 24th; Miss Bertha Coppock, Stockport, March 25th; Pte. L. Baker, killed in action, March 13th, 26; Mrs. R. E. Wilson, Sherborne, March 25th, 92; Mr. Godfrey Nettlefold, Arundel, Sussex, March 30th, 43; Major Harold Brown, son of Mr. G. W. Brown, Bournemouth, killed in action, March 23rd, 39; Lieut. Alx. Duncan, of Pendleton, killed in action, March 25th, 31; Mr. Thos. Kingston, Putney, April 6th, 64; Mr. John W. Burton, Leicester, April 10th, 72; Mrs. Wm. Noble, Bolton, April 14th, 72.

# For the Children.

By REV. H. FISHER SHORT.

## THE GOODNESS OF GOING WITHOUT.

"HANDY Spandy, Jack-a-dandy,
Loved plum-cake and sugar candy;
He bought some at a grocer's shop,
And out he came, hop, hop, hop."

Dy Dear Little Friends,—

Handy Spandy was a lucky little beggar. He lived in those happy days when there was plenty of plum-cake and heaps of sugar candy. If you happened to have a few hot coppers that any minute might burn a hole in your pocket, you could hop into a shop, skip to the counter, secure a slab of cake or a bag of goodies, jump out again and enjoy yourself like a little lord—or a little lady. But, to-day what a change! The sweet-shop windows are as dull as a wet day, while the windows of the bun-shop are almost as bare as a bone. No longer can you hop into a toffey shop and buy a big bag of "all sorts" for a half-penny. If you ask for a ha'pennyworth of acid drops or humbugs, as likely as not the old lady will snap, "We don't sell hapoths!" The dear old soul doesn't mean to snap; she is only worried because nearly all her bottles are empty, and is afraid she may soon have to shut up shop. Yes, the days of wonderful flavours that tickled your palates so pleasantly, and of iced cakes, almost as good to look at as to eat, are no more. And you know why, don't you? It is because the most terrible war the world has ever known is going on. All the great nations and many of the small ones are taking part in it. Above the ground and beneath the surface; on the sea, under the sea, and in the sky millions of men are fighting millions of men. And nearly all the work of the world is done to keep the war going until one side or the other is victorious. That is why food and clothing and many other necessary things are not only very dear, but also very scarce as well. Your poor mothers are having a trying time just now. Even if they have money to spend, they are allowed to buy only the smallest quantities of meat and sugar and other things. As you know, for a whole penny, you don't get many sweets. As for plum-cake, why, such a thing doesn't exist. A boy once said, "Oh, well, I can do without what I can't get," only he didn't say it nicely. He was annoyed and meant, "I wouldn't have it now, if you went on your knees." That was the badness of going without. The goodness of going without is a very different thing. It is going without willingly and cheerfully. This is what Jesus meant when he said, "Whoso will be my disciple, let him deny himself." I want you to be disciples of Jesus. The little disciple doesn't grumble or sulk when there is no sugar for his tea, no plum-cake or sugar candy. With a smile he says, "All right, mother! Don't worry; we'll pretend it's a birthday party." And even war-bread and margarine become delicious.—Yours right heartily,

H. FISHER SHORT.

# To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

GOD SPEED.

God speed our lads that go to war,
For righteousness and right!
God keep them strong 'neath sun and star,
And glorious in the fight.

God speed our lads, anear and far,
Along the awful track;
God speed our lads that go to war—
God bring them safely back!

God speed our lads that war-wards wend,
In air, on sea, or shore;
Give them the victory that shall end
All war for evermore.

—C. ALLEN CLARKE.

DEAR FRIENDS,—

We who are at home desire to send you a cheering word. In these most critical days, let us still be confident that the right must win. We are proud of the heroic bravery of our men, and of our women who are helping in the great conflict. Great are the sacrifices, and sad are the losses. But the fight is for justice and freedom, for truth and righteousness,—to make these to prevail. Life without these is of little worth. It is these that give to life what sacredness it has. Those things which alone make life worth living—virtue, honesty, kindness, sympathy, brotherhood, justice between men and nations—are surely more precious than life itself. To die for these is better than to exist without them. We honour the brave souls who have given their lives to purchase freedom and justice for those who survive. But they are not dead. Though their bodies be slain, they themselves are still living, still continue their conscious personal activity, education and development through experience. The mere incident of the perishing of the flesh cannot frustrate the Creator's purpose. Made out of God's own nature their souls are as immortal as God himself. And as our men go over the top to resist the foe they know and feel that no shot or shell can destroy them, and that they will live on even if the body be slain.

We hope there may be a speedy decision, and that we shall soon see you with us at home again. Every day and every hour of the day we think of you. God is with you in the Right. Our hearts are with you and our prayers. We know you are doing nobly for your country, for your homes, for your dear ones, for humanity, and for God.

—S.

# Practical Belief.

By REV. WILLIAM C. HALL, M.A.

WHEN a man really believes what he professes to believe it is no longer necessary for him to furnish eloquent reasons for his faith. We rarely ask for the reasons of conviction; we are helped to belief by the very sight of a man of convictions, and if he would speak, the best thing he could say would be, "I am my belief." Life is the greatest argument; personality, not logic, is the great convincer in matters of religious faith, and, indeed, in most human affairs.

What we want to see to-day is a man's life evidencing his belief. For what we find on all hands is the contradiction of belief and life. We find a profession of opinion which has little association with practice; we find beliefs which do not get applied; and so many come to say that although the Sermon on the Mount is very beautiful and might be lived out in a different social state—as though it were not intended to make a different social state—it is not practicable. It is not carried out simply because men are unwilling to carry it out. But there is evidence that the early Christians did carry it out; and they were not only willing but anxious to carry it out. They were zealous for it, whereas we moderns, up-to-date in materialism and out-of-date in spiritual things, because we think spiritual things are out-of-date, are cold. I mention the Sermon on the Mount as summarizing a good deal of Christian truth. Take the rest with it, and we find that we call practical just that which is ordinarily human, and that which is extraordinarily human we call counsel of perfection, by which we mean something we will observe when a perfect social state is made for us—we do not speak of it and treat it as that upon which a perfect social state is conditioned. One reason for this is that we persuade ourselves that we cannot have happy human society unless we have material abundance and superabundance—and the irony of this self-persuasion is that with this superabundance the happiness that satisfies, and so blesses, recedes rather than comes nigh to us. Most of the early Christians probably had far less rather than more than they required of common daily food, unless the contributions of the few rich among them really went round appreciably well, but probably too they got a good deal more happiness than most of us get out of the social order and our churches. They at least knew that happiness belongs only remotely to material things, but that something happier than happiness, the quality we call blessedness, belongs to spiritual things, particularly when they are held in common.

# Much Ado about a Unitarian.

THE Rev. Mr. Blank and his fellow Unitarian minister of the same town, were invited to join the Nonconformist Ministers Fraternal. It appears that a vote upon the matter agreed to this invitation by 22 out of 24, the two opposition votes being given by a Wesleyan and a Baptist. Both these men spoke against the proposition, the Wesleyan almost with tears in his eyes at the very idea of fellowship with Unitarians. The two Unitarians came in. They received a formal welcome in which some allusion was made regretting that there should have been any objection raised to their admission. In response, referring to the fear of admitting Unitarians sometimes felt by evangelicals, Cowper's lines were quoted in humorous vein:

"Ye fearful saints fresh courage take,
The clouds ye so much dread,
Are big with mercy and shall break,
In blessings on your head."

The Wesleyan severed his connection with this Fraternal and would have nothing further to do with it. The Baptist after staying away from some of its meetings, returned to it.

Some time later the aforesaid Mr. Blank removed to another part of Lancashire to a church in a thriving manufacturing town. Invitations were sent out to the local ministers and clergy to attend the meetings arranged for his public welcome into his new ministry. Some orthodox ministers attended the "Welcome," others sent letters of good wishes apologising for absence through having other engagements. There was only one letter that touched a jarring or discordant note, and that came from an elderly Congregational Minister who expressed astonishment that he should be invited to join in a welcome to a Unitarian, for he said he could not understand how it could be thought that it would be possible for him to have fellowship with one who denied the Deity of Jesus Christ. He considered that the invitation to him indicated what he maintained to be a lack of principle in those who invited him. By Mr. Blank's advice this letter was not read publicly at the welcome meeting, but was kept private, as the making of it known would only stir up bitterness and controversy.

A few weeks afterwards another Congregationalist minister, a near neighbour, who attended the Welcome Meeting, informed Mr. Blank that the meeting of the monthly Ministers' Fraternal had voted on the proposal to invite him to join it, and that with one exception the vote was unanimously in favour. This one exception was the Congregationalist who resented being invited to the "Welcome." After the vote was taken he declared that if the Unitarian were admitted he should quit the Fraternal and have nothing further to do with it. The result was that it was decided not to proceed any further with the matter, as the objector was the oldest minister both by age and residence in the town, and it was not desired that he should be driven out even to let the new-comer in. But as the ministers were departing from the meeting they said to one another, "What a fool he is!"

This man was evidently very strongly prejudiced and bigoted, as may be seen by the following incident. A prominent Wesleyan layman, schoolmaster and popular local preacher, had agreed to conduct one of the anniversary services at the Unitarian Church, and it was widely announced to the public by advertisement. And one day, when he was walking in the town street, this senior Congregationalist minister accosted him, and said:—"What is going to happen now, Mr. ——; will the Wesleyans excommunicate you?"

"Excommunicate me," replied the schoolmaster, "why should they?"

"Surely, they cannot approve your agreeing to conduct a service for the Unitarians."

"I think you make a mistake," said the schoolmaster. "They know that I have preached for the Unitarians before, both here and elsewhere. You think they will excommunicate me, do you? Well, let them try it on."

No doubt if he could have done it, this Congregational dogmatist would have persuaded the Wesleyan to have nothing whatever to do with the Unitarians.

Quite recently, Mr. Blank accepted an invitation to return to a church in another county of which he had formerly been the pastor, and he was very soon asked to join the Ministers' Fraternal of that district. Another Unitarian was already a member of it. Of course, he joined, and found this to be a most brotherly meeting. It's members include Wesleyan, United Methodists, Primitive Methodists, Wesleyan Reform, and Congregational ministers. There was no narrow bigotry there. The utmost freedom of expression was welcome and the most genial fellowship maintained.

But this tale makes it clear that there is still some theological narrowness and prejudice abroad, for it is a narrative of actual occurrences in the personal experience of the writer, not long ago.

Perhaps the fellowship of suffering and sacrifice caused by the Great War will break down much of this prejudice. It is possible that it will. —H.

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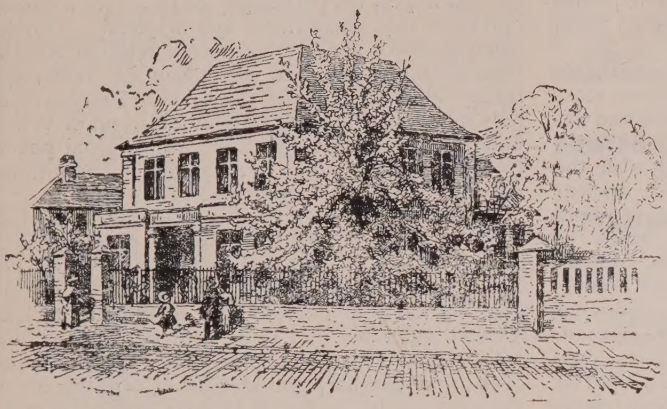
The British League of Unitarian Women has organised a special united service for the younger women and girls of our churches of North London held in the Free Christian Church, Clarence Road, Kentish Town, and conducted by the Rev. Margaret Crook, B.A., Monday, April 15th. In spite of weather very cold and wet over fifty attended a very helpful service. A more lengthy report of this came too late for insertion.

# Leicester Great Meeting Chapel.



THE Great Meeting Chapel, Leicester, is situated in East Bond Street. The congregation attending it has one of the longest histories of the dissenting congregations in England. Formed about the middle of the 17th century, it erected its present building in 1708. It acquired the name of the Great Meeting in distinction from a smaller cognate congregation. Its history is not only long, but distinguished. It was the first dissenting congregation in Leicester ; it produced the first Sunday School (1783), and the first Domestic Mission (1845) in the town. Always a pioneer in movements for religious and civil liberty, it gave to Leicester its first seven mayors. Because of this, and because, after this succession was temporarily broken, other mayors have been members of the Great Meeting, some of them mayors more than once—the chapel came to be known colloquially as "the mayor's nest." The list of ministers is an interesting one. Perhaps the first minister of interest beyond local boundaries is the Rev. Hugh Worthington, M.A. He and his friend, the Rev. George Hampton, M.A., were graduates of Glasgow University. Mr. Hampton was minister at our chapel at Banbury for 57 years. Mr. Worthington was minister at the Great Meeting for 56 years (1741-1797). It is curious to observe that the present minister of the Great Meeting is a graduate of Glasgow University, and that he was student-minister at Banbury.

From the middle of the 19th Century the ministers have been the Rev. Charles Berry, the Rev. C. C. Coe, F.R.G.S., the Rev. John Page Hopps, the Rev. H. Gow, B.A., the Rev. E. W. Lumnis, M.A., the Rev. A. H. Thomas, M.A., the Rev. E. T. Fripp, B.A., and the Rev. R. F. Rattray, M.A., Ph.D. It will not be invidious to refer to the ministry of Mr. Page Hopps in respect of the extent of the influence which he exerted. On Sunday evenings, in the Floral Hall, he could command an audience of 5000 people.

Like others of our older congregations originating in the period of the English Presbyterians that of the Great Meeting under its open trust has changed theologically from Calvinism through successive stages into Unitarianism, which since the days of Lindsey and Priestley has been its doctrinal position until now. The Free Christian Church, Leicester, now on Narborough Road, is an off-shoot of it, its four principal founders having been prominent Great Meeting members all along.

The position occupied by the Great Meeting in Leicester has been one of sustained distinction and influence. Men and women recognised by all Leicester people as among their best citizens have been and are Great Meeting people. The distinction of the Great Meeting, it may be remarked, includes the music.

The present School buildings, erected in 1859, in addition to the older building, are large and remarkably well-equipped and furnished ; and the work and influence of the School and its institutions have been great, good and beautiful.

The Great Meeting also maintains a Domestic Missionary, through whom much beneficial work is done.

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Those who wish for information concerning our Unitarian denomination and churches should consult our Essex Hall Year Book of Unitarian and Free Christian Ministers, Churches and Societies, for 1918. Price 1s. 6d. British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C. 2.

The Council of the British and Foreign Unitarian Association met on March 27, when the figures quoted above and many other particulars of work done were reported.

The Unitarian Hostel, Lawrence House, adjoining Essex Hall, London, provided 134 beds for visitors in January and 119 in February.

Dr. Carpenter, in his address to the Council, stated that the kingdom of God is not eating and drinking, even of sacramental bread and wine.

The Rev. Dr. J. P. McCarthy, Unitarian minister of Waltham, Mass., U.S.A., is now in England, and preaching for some of our churches.

A Sale of Work by the Moss Side Church, Manchester, realised £127.

# Literature.

"Windmill Land," by Allen Clarke, with photographic illustrations.—J. M. Dent and Sons, Ltd., 5s.

Mr. Allen Clarke has produced a remarkable volume on that which is a new subject to most people. Being an intense lover of nature and living as he does in the Fylde district of West Lancashire, he has made himself acquainted with the country lanes and the by-roads of the ancient "Amounderness" dotted about with those windmill landmarks on which he has written much of considerable interest. Here we have country rambles to the various windmills, homely chats concerning them and their history, and what has happened around them since they were erected. Windmill and Windmill Land; the manners, customs, superstitions, and the life of the people of Windmill Land,—all come in for treatment, intermixed with much common sense musing and philosophy on the various problems of life and death, of matter and spirit, of sense and soul, that make these pages full of engaging charm and of suggestive helpfulness. The author's meditations about death have a pathos and a sanity running through them expressing the faith of a confirmed optimist. Thousands of people who have visited Blackpool, Fleetwood, Lytham, St. Annes and other seaside places on the Fylde coast, and who return home with an impression that the country behind the shore is very flat and uninteresting, would be astonished at the revelations in this book of rural scenes of engaging beauty, of undulated country—of woods, of streams, and river, of birds and flowers and of captivating romance. But perhaps the most interesting revelation is the mind of the author. With charming frankness he imparts to his readers in plain and simple language, his own dearest hopes, his philosophy of life, with a cheery optimism that encourages and inspires. Wholesome morality and common sense religion breathe through his words, and the charm of home and family affections touches the heart. There are not only many photographs of windmills and of Windmill Land, but here and there are original poems from the author's pen. A couple of quotations must serve to give some taste of his quality:—

"Theology does not trouble Windmill Land folk much. They do not worry about points of doctrine. They believe that it is conduct and not creed, that counts. That is my own idea of religion—to do your duty to your neighbour, to lead a clean and sober life, to be your best and to help others to be their best; above all to be good humoured and tolerant, and instead of arguing about the next world, to do all in your power to make this world good for souls." And the following short poem:

THE PATH.

Upon the Path there's wind and rain,
And sun and storm and sun again;
But all as one are dark and bright
Unto the soul that sees the light.
Upon the Path there's grief and pain,
And gain and loss, and gain again;
But all as one are gain and loss
Unto the soul that knows the Cross.
Upon the Path there's blight and bane,
And joy and woe, and joy again;
But all mean progress for the Soul
That has the Vision of the Goal.

We earnestly commend the book for the bookshelf of any home.

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Thirty-eight young people were received into church membership on Easter Sunday at Mossley, at a service of consecration and welcome.

The Unitarian Home Missionary College School for Ministers, January 7th to March 11th, on Mondays, was a success, with an average attendance of 31.

The Manchester Council of Christian Congregations declines to admit a Unitarian Church.

The Manchester District Sunday School Association held its Annual Meeting on Saturday, April 6th, in the Memorial Hall, Manchester, when Mrs. Blake Odgers, of London, said that our young people ought to be given a clear understanding of the Unitarian Faith, and that boys and girls should not be launched rudderless on the sea of life.

The Ulster Unitarian Christian Association held its Annual Meeting in Belfast on April 8th. A "Forward" propaganda movement was advocated.

The S.E. Wales Unitarian Churches held a united Musical Festival at Aberdare on Easter Tuesday, with crowded attendances morning and afternoon.

About 90 women delegates attended the Annual Meeting of the Manchester District Branch of the League of Unitarian Women in the Memorial Hall, Manchester, on April 6th.

Kristofer Jansen, the Norwegian poet, who died last Nov. 17th, aged 76, revolted from the orthodox faith and became a Unitarian preacher and missionary in Minnesota, U.S.A., but returned later to Norway, where he died.

A Thursday evening united religious service, with Dr. Jacks as preacher, at Hope Street, Liverpool, drew a congregation of 500 people, April 11th. Some Anglican clergymen and Nonconformist ministers were present.

## Nat. Unitarian Temperance Association.

### Unitarians and Temperance.

WE would draw the attention of our readers to the announcement of the Annual Meeting of our National Unitarian Temperance Association to be held at Essex Hall, London, on Whit-Friday, May 24th, 1918. This Association bears witness to the important fact that the English Unitarians have a Temperance movement of their own, and one of its objects is to promote a strong Temperance or total abstinence movement in the Unitarian Churches and Sunday Schools. Many of these churches possess their own Band of Hope, or Temperance Society, and a large proportion of Unitarian Ministers are total abstainers from the use of alcoholic liquors. Of these such men as the Rev. Dr. J. Estlin Carpenter, M.A., President of the National Unitarian Temperance Association, and the Rev. W. G. Tarrant, B.A., a past President of that body are notable examples. Mr. Tarrant will read a paper on "The Relation of Abstinence to Personal Character,"—a very practical subject which he is sure to treat in his usually clear, direct, and forcible manner. It is to be hoped that all the Unitarians who will be within reach of London who can possibly attend will be present to hear what he has to say. We know that indulgence in alcoholic drink is destructive of character, weakening the moral fibre and dulling the moral sensitiveness, and it will not be difficult to Mr. Tarrant to show that abstinence from it tends to clearness of moral vision and of mental understanding, and consequent strengthening of good character in every sense. The Unitarians owe much to Mr. Tarrant, and not the least for his services to the Temperance cause.


THE CHRISTIAN LIFE
—AND—
UNITARIAN HERALD.

**The Popular Unitarian Weekly.**
**From all Newsagents—ONE PENNY WEEKLY.**
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## MOTTRAM (Unitarian) CHRISTIAN CHURCH

SALE OF WORK, JUNE 6th and 8th. Openers: The Mayor of Glossop (Mrs. H. Partington) and Mrs. H. E. Dowson. Special Effort to clear off debt £240, and to raise money for long delayed repairs and renovations.

Donations in aid of effort to clear £350 will be gratefully acknowledged by H. BODELL SMITH, Minister,
Mottram, Manchester.

## BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

### Annual Meeting, Essex Hall,

Essex Street, London, W.C. 2
**WEDNESDAY, MAY 22nd, at 3-30.**
Mrs. BLAKE ODGERS (President), in the Chair.

Opening Service Conducted by Miss E. R. LEE, B.A.
Reports of League Work, followed by an Address on "Old Ideals and New Duties" by Mrs. E. J. FRIPP.
All friends cordially invited.

## National Unitarian Temperance Association

### THE ANNUAL MEETING

Will be held at
**ESSEX HALL, on FRIDAY, MAY 24th, 1918.**

Business at 4-30 p.m. Conference at 6 p.m.

**The Rev. W. G. TARRANT, B.A.,**
Will give a Paper on
"The Relation of 'Abstinence' to Personal Character."

**The President, Rev. Dr. J. Estlin Carpenter**
Will take the Chair. Tea will be served at 5-30 p.m.

## Central Postal Mission & Unitarian Workers' Union

### Annual Public Meeting

**ESSEX HALL, ESSEX STREET, STRAND, W.C.**
**THURSDAY AFTERNOON, MAY 23.**
**Dr. C. HARGROVE in the Chair.**

2 o'clock—Business Meeting. 2-30 o'clock—Address: "Dante's Vision of Peace." DR. PHILIP H. WICKSTEED.

Friends and supporters heartily welcome.

## The Sunday School Association.

**ANNUAL MEETINGS, WHIT-TUESDAY, MAY 21st**
**President: Mrs. W. BLAKE ODGERS.**

At 10-30 a.m.: Business Meeting and President's Address; and Conference on 'The Work of the Association.'

At 2-45 p.m.. Public Meeting. Address by the Rev. H. McLACHLAN, M.A., B.D., on 'Some Needs of our Teachers,' followed by discussion.

The meetings are open to Teachers as well as Delegates.

T. M. CHALMERS
BERTRAM LISTER } Hon Secretaries.

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British & Foreign Unitarian Association.

# WHIT-WEEK MEETINGS, 1918.

**President: Rev. Dr. CARPENTER.**

Tuesday Evening, 21st May.

## RELIGIOUS SERVICE

Rosslyn Hill Chapel, Hampstead, 7-30. Preacher: **Rev. ARTHUR W. FOX, M.A.**

Wednesday Morning, 22nd May.

## ANNUAL BUSINESS MEETING

Essex Hall, Essex Street, Strand. 11 a.m.

The Report. Election of Officers and Committee. Resolutions.

The President, **Dr. Carpenter,** in the Chair.

Wednesday Evening, 22nd May.

## PUBLIC MEETING

Essex Hall, Essex Street, Strand, 7 p.m.

Addresses on **"The Power of Religion in Upbuilding the Life of the Nation."**

Speakers: **Rev. Dr. Carpenter, R. M. Montgomery, Esq., K.C. Rev. Bernard J. Snell, M.A., B.Sc., Rev. Henry Gow, B.A.**

Thursday Evening, 23rd May.

## ESSEX HALL LECTURE

**By CLAUDE G. MONTEFIORE, Esq., M.A,,**

Essex Hall, Essex Street, Strand, 7-30 p.m.

"The Place of Judaism among the Religions of the World."

**Dr. Carpenter** in the Chair.

*LONDON: ESSEX HALL, ESSEX STREET, STRAND, W.C. 2.*